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EAGLE EMPORIUM.

H. J. GRANT.

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AND

NEGOTIATORS OF LOANS.

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SUNDAY SERVICES.

At the services in the Tabernacle on Sunday afternoon the opening hymn was the one beginning: Ere long the veil will rend in twain, The King descend with all his train; The earth shall shake with awful fright, And all creation feel his might.

Prayer by Elder H. P. Richards. The choir sang the hymn beginning: 'Twas on that dark, that solemn night, When powers of hell and earth arose Against the Son, O' God's delight, And friends betrayed him to his foes.

BISHOP THOMAS TAYLOR first addressed the congregation. He said he was sensible from his observation and research, that God had sent messengers to earth in these latter days, that his children might learn of his ways and walk in his paths. The messages sent by him were similar to those which he had formerly given to the earth. Those communications were that God required his sons and daughters to cultivate faith in him, that they should forsake their sins, in thought and action, loving and assisting each other and thinking and doing the best they could for their fellows. This was the commencement of heaven, and all should be willing to employ their talents and means to bring about good feeling and better the condition of mankind. The saints were blamed because they were united. If they were to carry out the principles revealed to them they would be more united than ever, having implicit confidence in each other in all their dealings and associations. If people believe in the same gospel, they should be united, seeking each other's welfare, and using every means to benefit each other spiritually and temporally, living together in harmony and love. God had always required this state of things of his people, and he required it to-day. Jesus commanded his followers to be as one not alone in the prayer meeting, but in all their associations and dealings. If they would do this they could meet each other in confidence and pleasure as will they would be united in all things. Only the ignorant and unwise would do otherwise, totally disobeying the commands of the Lord. Nothing gives greater pleasure to the intellectual mind than to feel that all about him are his friends. It made him feel that there was heaven upon earth. The Gospel was "peace on earth, good will to man," and those who believed and practiced it had great happiness. If the people were to receive the message that God reveals, they would be anxious to carry it to others that they also might enjoy its peaceful influence and blessings. They would want to extend those blessings to every nation, kindred, tongue and people. Thus it had been with the saints. They had cheerfully gone forth to the nations with the heavenly message. Some of the honest in heart had accepted this message, and being filled with its influence, had gathered where they could associate with those who were good and pure and virtuous.

BISHOP O. F. WHITNEY followed: He said the saints did not as they should do, always live up to the doctrines of the gospel, but they were their profession, and should be the guide of their conduct through life. The Mormons had been so maligned and traduced that those who visited the territory, were constantly expressing surprise that the saints believe in anything that is good and pure, or calculated to benefit mankind, that they revered the Deity and believed in Jesus Christ. It seemed almost impossible that the doctrines which the saints preach should reach the ends of the earth, and sound in the ears of all men. The gospel which the Savior preached had been restored to the earth, and was now being preached as a witness to the world, as had been foretold by John the Revelator. The saints' faith and religion embraced the same principles as taught in ancient days: that the human family, through Adam, had been placed under condemnation, and that God had devised a plan by which every soul could be saved everlastingly. The Savior laid down his life for the salvation of the human family. But he instituted laws which must be obeyed in order to obtain salvation. One of those laws was that he who believed and was baptized should be saved, and those who rejected should be damned, certain signs to follow those who believed. Christ commanded his disciples to preach that gospel to all peoples. Afterwards the Holy Ghost was conferred upon the disciples who thereafter spoke in tongues, thereby astonishing the people who heard them. Some of the astonished people were pricked in their hearts at the spectacle, and they cried out, "Men and brethren, what shall we do to be saved?" and Peter told them to repent and be baptized. This was the gospel that Peter had been commanded to preach, and was the only gospel that it was lawful to preach, for the proclaiming of any other gospel was placed under condemnation. It was the gospel that the saints were preaching to-day, and they were the only sect who did preach it. Since the days of the Savior there had never been authority given for changing the gospel or the preaching of any other. It had been restored to the hands of an angel, and was being preached that Israel may be gathered and Zion established on earth when Christ would come to reign. The saints believe that this is the kingdom of God, that they are engaged in a preparatory work for the coming of the Savior. It was to-day as it had ever been—the few be-

lieve and the many scoff. The saints were accused of presumption in daring to believe and preach the gospel of Christ; for saying that God had restored his gospel through Joseph Smith, the ignorant boy. But God was no respecter of persons. He chose instruments best adapted to the performance of his work, and Joseph being that instrument, he was selected. The Lord chose those who would obey him. Perhaps if he had taken a wise and learned man instead of Joseph, the former would have tried to perform the work in his own way, disregarding the way of the Lord. Smith, like Abraham, was the kind of man that God could work with, because he was humble and willing to obey. He proved his sincerity by laying down his life for the principles he proclaimed. No man could do more. Every great man raised up by God for the performance of a work had been spoken evil of, hated, reviled and persecuted. They had always been the targets for the shafts of the envious who did not understand their purposes. The saints had been taught that all who lived righteously would be persecuted. They expected annoyance and trouble, but were prepared to stand by their religion, believing that it was the true gospel of Christ, and that those who believed and obeyed it would be saved.

PRESIDENT JOSEPH F. SMITH next delivered a brief discourse. He said that among other things the Savior taught the doctrine that we were to return good for evil, and it would not do for those who were followers of Jesus Christ to do otherwise. It was the experience of the saints that those who professed to be followers of Christ were foremost in persecuting those who believed differently from them. The persecution that the saints had been subjected to had been originated and incited by those who professed to be religious teachers, ministers of the gospel. The leaders of the Missouri mobs were ministers; the man who led the mob at Carthage was a Baptist minister; it had even been that those from whom the saints should have expected encouragement and assistance had incited to mobocracy and persecution against them. Christ taught his disciples to do good to all the world, bringing knowledge of the truth to the honest in heart, and to be doers of good generally. In our day similar precepts had been commanded by Christ. The Lord, through Joseph Smith, had told the saints to forgive all men, to try and make peace, and bring about a reconciliation between enemies. The saints were commanded to forgive those who injured them, even the fourth time. There was not a true and faithful saint who held enmity against those who calumniated him in the press or pulpit, or who sought to injure him. The saints felt no sorrow for themselves because of their persecutions, but rather for their persecutors. They had cause to be thankful that the Lord was their friend, who turned the shafts of the wicked from themselves, and caused evil designs to result in the advancement of this people, while injuring those who sought their destruction. There were thousands in the congregation who could testify to the truth of this. Efforts were frequently made by states and the federal government to stop the progress of Mormonism in the land. Georgia had recently enacted a law to prevent the propagation of the gospel in that state. This was what might be expected from a state in which only a few months ago, an elder had been shot down in cold blood for preaching the gospel of Christ. It would not hurt the saints to withdraw the elders from Georgia to take the gospel from that state; but would it not affect others more than it would the Latter-day Saints in leading to acts against other sects? If Georgia could afford to pass laws in contravention of the laws of the United States, the saints could not afford to do so. They could not afford to enact a law against any other denomination, but they were bound to pass laws that would protect all people, whatever their belief. The saints could afford to leave Georgia to the effect of her own acts, as it was in the hands of the Lord, as the saints were. Also, when the Congress of the United States undertook to pass laws against the freedom of religion, God would take them in his own hands and make them subservient to his interests. Other states and territories might do the same, but the saints would not do so. They would not feel justified in doing so, for it would be contrary to their principles and beliefs. They were bound to sustain the Constitution in all its provisions, and they would not only do it, but would pray for those legislatures that passed laws to interfere with "religious liberty. If Georgia had passed a law against polygamy, it might be excused, for they may believe it a crime, but the speaker could not see how sane men could consent to the passage of a law to prohibit the promulgation of Mormonism. He, however, claimed that polygamy was not a crime. The Constitution did not say it was, and there was not a line in the Bible that said it was a crime; on the contrary, there were many passages which approved of polygamists and endorsed the practice of polygamy. The choir sang an anthem, and Counselor D. H. Wells pronounced the benediction.

MUSEUM.

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Andrew C. Brixen, Proprietor.

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WHITE HOUSE HOTEL.

THE PROPRIETORS TAKE PLEASURE in announcing to the public that they have remodelled and refitted the Hotel. The Dining Room is spacious and the best of Meals will be served night and day. Single Meals, - - - - 50c. Hot Lunches (as per card), - - 25c. Room and Board, \$1.50 to \$2 per day, \$10 to \$12 per week. Board, - - - - \$7 per week. The Bar has been removed to the north of the Hotel and four Billiard Tables added for the accommodation of guests, and is now open. A. PODLECH & CO.

APPLICATION FOR PATENT.

Notice No. 859. UNITED STATES LAND OFFICE, SALT LAKE CITY, UTAH, August 23d, 1881.

NOTICE IS HEREBY GIVEN THAT William H. Hooper, William Jennings and Lafayette Granger, whose post-office address is Salt Lake City, Salt Lake County, Territory of Utah, have made application for a United States Patent for the Magnolia West Mining Claim, situate in Ophir Mining District, Tooele County, Utah Territory, consisting of eight hundred linear feet of the ledge and surface ground two hundred feet wide, being Lot No. 144, and described in the field notes and plat of the official survey on file in this office, with magnetic variation at 16 degrees 30 minutes east, as follows: Commencing at the discovery point of the said claim, and running S 45 deg 30 min west, 800 ft along the centre of the claim, to the centre of the southerly endline, and thence S 44 deg 30 min E, 100 ft to Post No. 1; thence N 44 deg 30 min W, 200 ft to Post No. 2; thence North 45 deg 30 min E, 800 ft to Post No. 3; thence S 44 deg 30 min E, 200 ft to Post No. 4; thence S 45 deg 30 min W, 800 ft to Post No. 1 of the exterior boundary lines of the surface ground of the claim, embracing an area of 2 514-1000 acres, after excluding therefrom the conflicts with Lot 78, the Plymouth Rock Mine, 1 155 acres and Lot 53, the Converse Mine, 600.4 acres.

From the discovery point U S M M No. 6 bears North 66 deg 39 min E, 940.4 feet distant. Any and all persons claiming adversely any portion of the said Magnolia West Mine or surface ground, are required to file their adverse claims with the Register of the U S Land Office at Salt Lake City, Utah Territory, during the period of publication hereof, or they will be barred by virtue of the provisions of the statute. The said mining claim being of record in the office of the Recorder of said mining district, at Ophir, Tooele County, Utah. The nearest known locations being the Mono, Shoo Fly East and West, Utah Queen, Plymouth Rock, Converse and Magnolia East Mining Claims. I direct that this notice be published in the SALT LAKE DAILY HERALD, the newspaper published nearest the said mining claim, for the period of sixty days.

H. McMASTER, Register. Bird & Lowe, Attorneys. au23

APPLICATION FOR PATENT.

Notice No. 860. UNITED STATES LAND OFFICE, SALT LAKE CITY, UTAH, August 23d, 1881.

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From the discovery point of the claim U S M M No. 6 bears N 66 deg 39 min E, 940.4 feet distant. Any and all persons claiming adversely any portion of said Magnolia East Mine, or surface ground, are required to file their adverse claims with the Register of the U S Land Office at Salt Lake City, Utah Territory, during the period of publication hereof, or they will be barred by virtue of the provisions of the statute, the said mining claim being of record in the office of the Recorder of said mining district, at Ophir, in Tooele County, Utah, the nearest known locations being the Mono, Shoo Fly East and West, Utah Queen and Magnolia West Mining Claims. I direct that this notice be published in the SALT LAKE DAILY HERALD, the newspaper published nearest the said mining claim, for the period of sixty days.

H. McMASTER, Register. Bird & Lowe, Attorneys. au23

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E. AUSTIN,

JOHN TAYLOR, President. S. H. SCHWARTZ, Asst. Cashier.

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AND

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